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# ARYAN MORALS.

EDITED AND TRANSLATED BY

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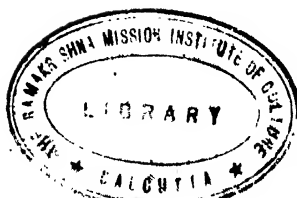
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DEDICATED

TO

Lieut. Col. George Spiers Alexander Ranking

M.D., M.R.A.S., I.M.S.

AS A TOKEN OF PROFOUND

ESTEEM AND SINCERE

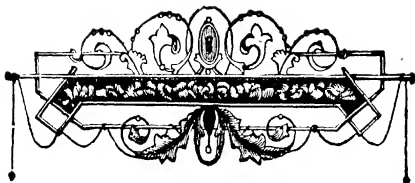
ADMIRATION

OF THE

AUTHOR.







## PREFACE.



THE literature of all countries abounds in morals, and the more ancient the literature, the richer the store of morals contained in it. The principal characteristic of ancient literature is that it teaches morality not as a philosophy, but as commonplace ; there is a moral to adorn every tale and a tale to illustrate every moral. The object of this humble publication is to bring within a small compass some select passages from the Sanskrit literature, bearing on the cardinal moral truths. They have been taken chiefly from the Ramayana, the Mahabharata, Manu Sanhita, Mahanirvan Tantra, the Puranas and the Niti Shastras. An attempt has been made to group them under the five different headings of Domestic, Social, General, Practical, and

Religious, and a synthetical arrangement of the morals under each head has also been attempted. An easy rendering of the text into English is given to make the book acceptable to the students of classical literature all over the world.

This collection of Aryan Morals, though not so comprehensive in its scope, shows how sublime was the moral standard among the Aryans of India, and how in all the various relations of life were their duties distinctly defined and laid down. In his household life, an Aryan had duties to his God, to his parents and superiors, to his wife and children, to his friends and relatives, to his neighbours and guests, and above all to his own self. These, and the duties of an Aryan lady as a virgin to her parents, as a wife to her husband, as a mother to her children and as a matron to her dependents and guests, are systematically arranged under the heading "Domestic." Under the same heading are included the maxims of hospitality, contentment, truthfulness, loyalty and universal sympathy, in fact, of all the virtues which make domestic life peaceful and happy.

The Aryan had his duties also as a member of the society he lived in, and these make up the chapter on "Social" morals. Within it are included the rules of friendship, and by way of contrast are shown the benefits of the society and example of the good, and the evils of bad company.

Under "General" and "Practical" are grouped such morals as every Aryan should know and remember for the conduct of his daily life and for making himself a thorough all-round man of the world.

The doctrines of Morality and Religion are so inseparably associated in the Aryan mind that it is almost impossible to draw a definite line of demarkation between the two ; they so closely overlap each other that either may be taken as the basis of the other. In the last chapter, under the heading "Religious" are given such morals as clearly lay down the definition of true "religion" and also those religious duties the performance of which enables one to attain the highest ideal of moral perfection that the human nature admits.

CALCUTTA, }  
25th December 1900. }

G. B.





## Oryan Morals.

### DOMESTIC.

1.

ब्रह्मनिष्ठो गृहस्थः स्याद् ब्रह्मज्ञानपरायणः ।

यद् यत् कर्म प्रकुर्वीत तद् ब्रह्मणि समर्पयेत् ॥

The householder should be entirely devoted to God and should earnestly engage himself in the acquisition of spiritual knowledge ; whatever he does he should dedicate : one and all, to the glory of God.

2.

न मिथ्याभाषणं कुर्यात् न च शाटं समाचरेत् ।

देवतातिथिपूजासु गृहस्थो निरतो भवेत् ॥

The householder should never tell a lie nor practise duplicity ; he should be ever engaged in the service of the gods and his guests.

3.

मातरं पितरञ्चैव साक्षात् प्रत्यक्षदेवताम् ।  
मत्वा गृही निषेवेत सदा सर्वप्रयत्नतः ॥

The householder should always serve and satisfy his parents, with all his efforts, considering them as the living manifestations of God.

4.

आवयेन्मृदुलां वाणीम् सर्वदा प्रियमाचरेत् ।  
पितोराज्ञानुसारी स्यात् सत्पुत्रः कुलपावनः ॥

A dutiful worthy son who is a glory of his family, should speak gentle and sweet words to his parents and should always please them with the performance of good deeds and with implicit obedience.

5.

अौद्व्यं परिहामञ्च तर्ज्जनं परिभाषणम् ।  
पितुरग्रे न कुर्वीत यदीच्छेदात्मनो हितम् ॥

If he seeks his own welfare, a son should carefully avoid insolence, merriment, rudeness and scandalous words before his father.

6.

विद्याधनमदोन्मत्तः यः कुर्यात् पिष्टहेलनम् ।  
स याति नरकं घोरं सर्वधर्मेवहिष्कृतः ॥

He, who, maddened with the pride of knowledge or

wealth, disregards his father, is condemned by all religions and eventually courts eternal damnation.

## 7.

ते पुत्राः ये पितुर्भक्ताः स पिता यस्तु पोषकः ।  
तन्मित्रं यत्र विश्वासः सा भार्या यत्र निर्वृतिः ॥

They are true sons who obey their parents, and he is a true father who maintains his sons ; he is a true friend who can be trusted, and she is a true wife in whom the heart finds its contentment.

## 8.

प्रीणाति यः सुचरितैः पितरं स पुत्रो  
यद्भर्तुरेव हितमिच्छति तत् कलत्रम् ।  
तन्मित्रमापदि सुखे च समं प्रयाति  
एतत्त्रयं जगति पुण्यकृतो लभन्ते ॥

A true son is he who pleases his parents with his good conduct, a true wife is she who ever prays for her husband's welfare, a true friend is he who keeps constant in both happiness and distress ;—only the virtuous men in this world are blessed with these three.

## 9.

मातरं पितरं पुत्रं दारानतिथिसोदरान् ।  
द्वित्वा गृह्णी न भुङ्क्षीत प्राणैः कण्ठगतैरपि ॥

The householder should never eat, even at the point



of death, before feeding his mother, father, brothers and sisters, wife and children, and his guests.

10.

वञ्चयित्वा गुरून् बन्धून् यो भुङ्क्ते खोदरम्भरः ।  
इहैव लोके गच्छोऽसौ परत्र नारकी भवेत् ॥

That selfish glutton who eats, depriving his superiors, friends and relatives, is detested here on earth and after death goes to hell.

11.

गृहस्थो गोपयेद्दारान् विद्यामभ्यासयेत् सुतान् ।  
पोषयेत् स्वजनान् बन्धूनेषु धर्मः सनातनः ॥

The householder should keep his wife under secure protection, educate his children, and maintain his friends and relatives:—this is an eternal law.

12.

धनेन वामसा प्रेम्ना श्रद्धयाऽनृतभाषणेः ।  
मततं तोषयेद्दारान् नाप्रियं क्वचिदाचरेत् ॥

He should always gratify his wife with gifts of money and dress, with love and confidence, and with sweet words ; he should never do anything that may offend her.

13.

उत्सवे लोकयात्रायां तीर्थेष्वन्यनिकेतने ।  
न पत्नीं प्रेषयेत् प्राज्ञः पुत्रामात्यविवर्जिताम् ॥

A prudent man should never send his wife to a place of festival, social gathering or holy pilgrimage or to another's house, unaccompanied either by his son or a male relative or an attendant.

14.

वस्त्रान्नभूषणप्रेममृदुवाक्भिश्च शक्तितः ।

स्वातन्त्र्यसन्निर्घर्षेण स्थिरं पुत्रश्च रक्षयेत् ॥

Support your wife and children with food, clothes, ornaments, love and sweet words as far as they lie in your power, and protect them always by keeping them close by you.

15.

चतुर्वर्षावधि सुतान् लालयेत् पालयेत् पिता ।

ततः षोडशपर्यन्तं गुणान् विद्याश्च शिक्षयेत् ॥

A father should treat his sons with fondness up to four years ; then he should give them intellectual and moral education up to the age of sixteen.

16.

विंशत्याब्दाधिकान् पुत्रान् प्रेरयेत् गृहकर्मसु ।

ततस्तान् सुखभावेन मत्वा स्नेहं प्रदर्शयेत् ॥

When the sons will complete the age of twenty, they should be married and allowed to take an active part in the affairs of the household ; thenceforward they should be considered as equals and treated with affection.

17.

कन्याष्वेवं पालनीया शिक्षणीयातिथन्नतः ।

देया बराय विदुषे धनरत्नसमन्विता ॥

A daughter is also to be brought up in the same manner and be given good moral training, with great care and attention, and should be given in marriage to an intelligent young man of culture, with a dowry of wealth and valuable jewels.

18.

दुष्टा धनं कुलं शीलं रूपं विद्यां बलं वयः ।

कन्यां ददादुत्तमं चेन्मैत्रीं कुर्यादद्यात्मनः ॥

First carefully consider the pecuniary condition, respectability of parentage, moral character, personal beauty, educational attainments, physical constitution and the age of the bridegroom, and if you are satisfied that the match will, in all respects, be a desirable one, then give your daughter in marriage to him and deal friendly with him ever since.

19.

आदौ कुलं परीक्षित ततो विद्यां ततो वयः ।

शीलं धनं ततो रूपं देशं पश्चाद् विवाहयेत् ॥

Parentage is the first thing to be looked to, then comes the question of education and then age ; finally, moral character, wealth, personal beauty, and native

place of the bridegroom should be considered one after another, before you give your daughter in marriage to him.

20.

पुत्राधिकाश्च दौहित्रा भागिनेयाश्च भ्रातरः ।

कन्याधिका पालनीया भ्रातृभार्या सुधा स्वसा ॥

Daughter's sons, sister's sons and brothers should be treated more affectionately than your own sons ; and brother's wife, son's wife, and younger sisters should be treated with greater affection than your daughters.

21.

एवं क्रमेण भ्रातृश्च स्वसृभ्रातृसुतानपि ।

ज्ञातौन् मित्राणि भृत्यांश्च पालयेत्तोषयेद्गृह्णी ॥

In this way the householder should maintain and please all his brothers and sisters with their children, all his kins and cousins, his friends and his servants.

22.

ततः स्वधर्मनिरतानेकग्रामनिवासिनः ।

अभ्यागतानुदासीनान् गृहस्थः परिपालयेत् ॥

Lastly, a householder should maintain his co-villagers who have devoted their lives to the performance of religious duties, his guests and the roaming hermits who have renounced the world.

23.

षोडशाब्दात् परं पुत्रं द्वादशाब्दात् परं स्त्रियं ।  
न ताडयेद् दुष्टवाक्यैः प्रीडयेन्न रुषादिकम् ॥

Do not chide your son with harsh words after he  
attains the age of sixteen, nor your wife and daughters-  
-in-law and sisters after they enter their teens.

24.

बालया वा युवत्या वा वृद्धया वापि योषिता ।  
न स्वातन्त्र्येण कर्तव्यं किञ्चित् कार्यं गृहेष्वपि ॥

An woman whether a girl or a lady or a dame,  
should never do anything independently, even in her  
own household.

25,

तिष्ठेत पित्रोर्वर्षे बाल्ये भक्तः सन् प्रपत्यौवने ।  
वार्द्धक्ये पतिवन्धूनां न स्वतन्त्रा भवेत् क्वचित् ॥

An woman should in her childhood subject herself to  
her parents, in youth to her husband, in old age (i e.  
after the death of her husband) to the near relatives of  
her husband: she should never assume liberty.

26.

कायेन मनसा वाचा सर्वदा प्रियकर्मभिः ।  
या प्रीणयति भर्तारं सैव ब्रह्मपदं लभेत् ॥

She, who ever pleases her husband with all her body

and soul, with sweet words and good deeds, surely attains salvation.

27.

पतिप्रियहिते युक्ता स्वाचारा मयतेन्द्रिया ।

इह कीर्तिमवाप्नोति प्रेत्य चानुपमं सुखम् ॥

She who has devoted her life for the satisfaction and welfare of her husband, whose conduct is pure and who is self controlled, attains glory in this life and incomparable bliss after death.

28.

न सा भार्येति वक्तव्या यस्यां भर्ता न तुष्यति ।

तुष्टे भर्तारि नारीनां सन्तुष्टाः सर्वदेवताः ॥

She cannot be properly called a wife with whom her husband is never pleased ; all the gods are pleased with those women with whom their husbands are satisfied

29.

नास्ति स्त्रीणां पृथक् यज्ञो न व्रतं नाग्न्यपोषितं ।

पतिं श्रुश्रुषते येन तेन स्वर्गे महीयते ॥

An woman has no separate sacrificial ceremony, no ascetism, no fasting, save the service of her husband— which alone will lead her to heaven.

30.

विश्रीलः कामवृत्तो वा गुणैर्वा परिवर्जितः ।

उपचर्यः स्त्रिया साध्व्या सततं देववत् पतिः ॥

A true and devoted wife should worship her husband like her God even if he be a scoundrel of loose character and devoid of all virtues.

31.

सन्तुष्टो भार्यया भर्ता भर्ता भार्या तथेव च ।  
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥

Blessed be the family where the husband is pleased with his wife and so is the wife with her husband ; all bliss surely dwells there.

32

बालो वा यदि वा वृद्धो युवा वा गृहमागतः ।  
तस्य पूजा विधातया सर्वत्राभ्यागतो गुरुः ॥

Whoever comes to your house as a guest, whether a child or an youth or an old man, he should be hospitably treated ; a guest is to be respected by all as a *guru* or spiritual leader.

33.

अरावपुञ्चितं कार्यमातिथ्यं गृहमागते ।  
हेतुः पान्श्वेगताच्छायां नोपसंहरते द्रुमः ॥

Even an enemy should be treated with hospitality when he takes shelter under your roof, for, you see, the tree does not withdraw its shade from over the head of the man who cuts it.

DOMESTIC.

34.

गृहागतं क्षुद्रमपि यथार्हं पूजयेत् सदा ।  
तदीयकुशलप्रश्नैः शक्त्या दानैर्जलादिभिः ॥

Ever entertain your guest, however humble he may be, with due respect and hospitality, enquire after his welfare and give him food and drink as much as your means can afford.

35.

सन्तोषं परमास्थाय सुखार्थी संयतो भवेत् ।  
सन्तोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥

He, who seeks happiness, should control his desires and always rest contented ; contentment is the root of all human happiness ; the reverse is the root of all misery.

36.

मत्वं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम् ।  
प्रियञ्च नावृत्तं ब्रूयादेष धर्मः सनातनः ॥

Speak the truth and even that gently and sweetly ; always avoid an unpleasant truth, and never tell a lie however agreeable it might be to others ;—this is an eternal law.

37.

अभिवादयेद्ब्रह्मांश्च दद्याच्चैवासनं स्वकं ।  
कृताञ्जलिरुपासीत गच्छतः पृष्ठतोऽन्वियात् ॥



You should always pay respects to old and respectable men by bending down your head, by standing up with folded arms in their presence, by offering them your own seat and by following them to some distance when they part.

38.

कृतकृत्यस्य भृत्यस्य कृतं नैव प्रणाशयेत् ।  
फलेन मनसा वाचा दृष्ट्या चैनं प्रहर्षयेत् ॥

Do not forget or ignore the good services of your servant ; give him suitable rewards or show him kindness, and please him with sweet words or kind looks.

39.

यात्रामात्रप्रसिद्धार्थं स्वैर्कर्मभिरगर्हितैः ।  
अक्षेण शरीरस्य कुर्वीत धनसञ्चयम् ॥

Earn wealth by your own honest efforts, just enough for passing your days anyhow decently, and even that, without any strain on your physical constitution

40.

नक्तं दिनानि मे यान्ति क्रथम्भृतस्य स्मृति ।  
दुःखभाङ् न भवेदेवं नित्यं सन्निहितस्मृतिः ॥

He is never unhappy who always remains contented with the thought that his days and nights are anyhow passing on smoothly.

41.

अलाभे न विषादी स्यात् लाभे चैव न हर्षयेत् ।  
प्राणयात्रिकमात्रः स्यान्मात्रास्पर्शादिनिर्गतः ॥

Do not regret for any loss nor rejoice at any gain ;  
anyhow pass your days—indifferent to pleasure and pain,  
and stand aloof from all sorts of attachment of the world.

42.

देयमार्त्तस्य शयनं परिश्रान्तस्य चासनम् ।  
तृषितस्य च पानीयं क्षुधितस्य च भोजनम् ॥

Give bed to the sick, seat to the weary, water to the  
thirsty and food to the hungry people.

43.

अवृत्तिर्याधिशीकार्त्तानुवर्त्तेत शक्तितः ।  
आत्मवत् सततं पश्येदपिकीटपिपीलिकम् ॥

Do your utmost to help those that are destitute of all  
means of livelihood, the sick, and the afflicted persons ;  
love all living beings, even the worm and the ant, like thy  
own self.

44.

विद्वानुपाज्जयेद् बाल्ये धनं दारांश्च यौवने ।  
प्रौढे धर्माणि कर्माणि चतुर्थे पत्रजेत् सुधीः ॥

A wise man should acquire knowledge in his boyhood,  
earn wealth and marry in youth, practise all sorts of

virtue in the third stage of his life and in the fourth, should retire from the world and lead an wandering life.

45.

पूर्वं वयसि तत् कुर्यात् येन वृद्धः सुखम् वसेत् ।

यावज्जीवनं तत् कुर्यात् येनामुत्र सुखम् वसेत् ॥

Do such things in the early part of your life as will enable you to pass your old days in peace, and act in such a way throughout this life that you may be happy in the next.

46.

यत् कर्म कुर्वतीत्यस्य स्यात् परितोषोऽन्तरात्मनः ।

तत् प्रयत्नेन कुर्वीत विपरीतन्तु वर्जयेत् ॥

Do that earnestly, which, being done, satisfies your own inner self (conscience) and avoid the contrary.

47.

यत् कल्याणमभिधायेत् तत्रात्मानं नियोजयेत् ।

न पापे प्रतिपापः स्यात् साधुरेव सदा भवेत् ॥

Engage yourself in doing such things as you consider would promote your welfare: never return an evil to your evil-doer but always preserve the nobleness of your heart.

48.

विद्याधनयशोधर्मान् यतमान उपार्जयेत् ।

असनश्चासतां सङ्गं मिथ्याद्रोहं परित्यजेत् ॥

Earn, with all earnestness, knowledge, wealth, good name and all sorts of virtue, and carefully avoid all vice, bad company and groundless disputes.

49.

सत्यं नृदु प्रियं धीरो वाक्यं हितकरं वदेत् ।  
आत्मौत्कषेण्यथा निन्दां परेषां परिवर्जयेत् ॥

Gently speak true, mild, sweet and useful words and avoid self-commendation and calumny of others.

50.

स्वीयं यशः पौरुषञ्च गुप्तये कथितञ्च यत् ।  
कृतं यदुपकाराय धर्मज्ञो न प्रकाशयेत् ॥

A virtuous man should not extol his own glory or ability, nor give out the secrets entrusted to him ; he should not speak of what he himself has done for the good of others.

51.

अतिवादांस्तितिक्षेत् नावमन्येत कश्चन ।  
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥

Avoid speaking too much, do not hate or insult any one, nor harm anybody during this life.

52.

राजदेशकुलज्ञातिस्वधर्मान् नैव दूषयेत् ।  
शक्तोऽपि लौकिकाचारं मनसापि न लङ्घयेत् ॥

Never speak evil of your king, country, family, relatives and religion, nor ever disregard, even in your mind, the rules and customs of your society, though you may consider yourself capable of doing without them.

53.

स्वजनैर्न विरुद्धित न स्यर्द्धत वलीयसा ।

न कुर्यात् स्त्रीबालटुहम्मुखेषु च विवादनम् ॥

Never contend with your friends and relatives, nor challenge with him who is more powerful than yourself ; never pick up a quarrel with an woman or a child or an old man or a fool.

54.

एकः स्वादु न भुञ्जीत एकः अर्थान्न चिन्तयेत् ।

एको न गच्छेद्दधानं नैकः सुप्तेषु जागृयात् ॥

Never enjoy a sweet thing alone, nor speculate on any business without consulting with others ; do not set out on a journey without any companion, nor wake up alone amidst a number of sleeping men.

55.

जायापत्योश्च पित्रोश्च भ्रात्रोश्च स्वामिभृत्ययोः ।

भगिन्योर्मित्रयोर्भेदं न कुर्याद् गुरुप्रिष्ययोः ॥

Never create an ill-feeling between a husband and a wife, a father and a mother, a brother and a brother, a

master and a servant, between two sisters, between two friends and between a teacher and his disciple.

56.

धर्मोपाज्जितजीवितानाम्  
 शास्त्रेषु ज्ञानेषु सदा रतानाम् ।  
 जितेन्द्रियानामतिथिप्रियाणाम्  
 गृहेषु मोक्षः पुरुषोत्तमानाम् ॥

Those men of illustrious character find salvation even in their domestic life (i. e. without renouncing the world) who earn their livelihood by honest and virtuous means, who are always engaged in the study of religious literature and true knowledge, who have full control over their passions and who are ever hospitable to their guests and strangers.

57.

सत्यञ्च धर्मञ्च पराक्रमञ्च  
 भूतानुकम्पां प्रियवादितान्च ।  
 द्विजातिदेवातिथिपूजनञ्च  
 पन्थानमाहु स्त्रिदिवस्य सन्तः ॥

Veracity, virtue, moral strength, universal charity, sweetness of speech, and worship of the Brahmins, gods and guests—are the several paths to heaven, as prescribed by the saints.

58.

सन्तुष्टौ पितरौ यस्मिन्ननुरक्ता सुहृन्मित्राः ।

गायन्ति यद्यशो लोकास्तेन लोकत्रयं जितम् ॥

He has really conquered the three worlds, whose parents are satisfied with him, whose friends are devoted to him and who is well and highly spoken of by all.

59.

सत्यमेव व्रतं यस्य दया दीनेषु सर्वथा ।

कामक्रोधौ वशे यस्य तेन लोकत्रयं जितम् ॥

He has really conquered the three worlds, whose life is devoted to the practice of truth, who is kindly disposed to all men in distress, and who has subdued his lust and anger.

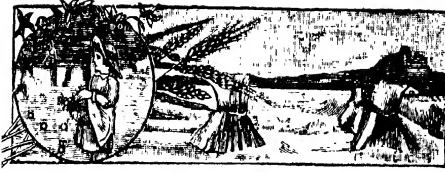
60.

विरक्तः परदारेषु निस्पृहः परवस्तुषु ।

दम्भमात्सर्यह्रीनो यस्तेन लोकत्रयं जितम् ॥

He has really conquered the three worlds, who does never look at others' wives with a lustful eye nor at others' goods with an eye of desire and who is free from conceit and ill-will.





## SOCIAL.

1.

सङ्गः सर्वात्मना त्यज्यः स चेत्तत्राक्तुं न पूज्यते ।  
स सङ्गिः सद्द्वैर्वाक्यैः सतां सङ्गो हि भेषजम् ॥

Company of men should, by all means, be avoided, but if it is altogether impossible for you to do without it, keep company with the good and the virtuous men, for, their company is a balm of worldly life.

2.

जायं धियो हरति सिञ्चति वाचि सत्यं  
मानोन्नतिं दिशति पापमपाकरोति ।  
चेतः प्रसादयति दिक्षु तनोति कौर्त्तिम्  
सत् सङ्गतिः कथय किं न करोति पुंसाम् ॥

It removes dulness of intellect, instils truth in speech, it increases the sense of honour, drives away all sorts of vice, and spreads good reputation in all directions ; say what benefit does not the society of the good men do.



3.

परिचरितयाः सन्तो यद्यपि कथयन्ति न च सदुपदेशं ।  
यास्तेषां स्वैरे विनिर्गच्छन्ति ताः कथैव भवन्ति शास्त्राणि ॥

Saints should be attended on even though they do not teach anything good in particular ; all that they say, of their own accord, are so many injunctions of the Shastras.

4.

काचः काञ्चनसंसर्गाद्धत्ते मारवतीं दुर्गतिम् ।  
तथा सत्सन्निधानेन मूर्खो याति प्रवर्णिताम् ॥

A piece of ordinary glass shines like emerald when it is set upon gold ; so does a fool grow wise in the company of learned men.

5.

कुलीनेः सह सम्पर्कं पण्डितैः सह मित्रताम् ।  
ज्ञातिभिश्च समं मेलं कुर्वाणो न विनश्यति ॥

One who establishes connections ( by marriage &c ) with high and noble families, makes friendship with learned men and lives friendly with his own relatives, is never ruined.

6.

त्यज दुर्जनसंसर्गं रुज साधुसमागमं ।  
कुरु पुण्यमहोरात्रं स्तर नित्यमनित्यताम् ॥

Avoid the company of the wicked, associate with the

virtuous, practise virtue day and night, and always remember the transitoriness of the world.

7.

ग्रीवसूर्यांशुसन्तप्रसृद्धेनमनाश्रयं ।  
मरुस्थलमिवोद्यं तजेदुष्मन्सङ्गतम् ॥

Avoid the company of the wicked men, like the terrible shadeless desert awfully heated by the rays of the summer sun.

8.

• दुष्मन्नेन समं वैरं प्रीतिश्चापि न कारयेत् ।  
उष्णो दहति चाङ्गारः शीतः क्षणायते करम् ॥

Do not make either enmity or amity with an wicked man ; the touch of charcoal is always bad, when heated, it burns the hand, when cold, soils it.

9.

मृदघटवत् सुखभेदो दुःसन्धानश्च दुष्मनो भवति ।  
सुजनस्तु कनकघटवद् दुर्भेदश्चाशुसन्धेयः ॥

The friendship with the wicked is like an earthen pot which is easily broken but is hardly mended, whereas the friendship with the noble-minded is like a golden vessel which is very hard to break but, if broken, can be easily mended.

10.

दुर्जनः परिहर्तव्यो विद्ययाऽपि समन्वितः ।

मणितालङ्कृतः सर्पः किमसौ न भयङ्करः ॥

Company of wicked men should be avoided however learned they might be ; a serpent is always dreadful even though it is crowned with a jewel.

11.

स्वभावं नैव मुञ्चन्ति सन्तः संसर्गतोऽसताम् ।

न त्यजन्ति रूतं मञ्जुकाकसम्पर्कतः पिकाः ॥

Really good men never lose their native virtues even in the company of villains: the cuckoo does not forget its natural sweet voice though it lives amidst the crows.

12.

अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां वसुधैव कुटुम्बकम् ॥

“He is my near kindred, and he is not” is the calculation of the low-minded men, but to the noble-minded the whole world is dearly related.

13.

निर्गुणेष्वपि सस्त्रिषु दयां कुर्वन्ति साधवः ।

न हि सहरते ज्योत्स्नां चन्द्रश्चाण्डालवेषमनि ॥

The virtuous men are kindly disposed even towards worthless creatures ; the moon never withholds his light from the huts of the *Chandalas*, the lowest class of men.

14.

पापान्निवारयति योजयते हृताय  
 गुह्यानि गूहति गुणान् प्रवटीकरोति ।  
 आपद्गतञ्च न जहाति ददाति काले  
 सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥

The characteristics of a true friend, as stated by the sages, are—that he dissuades from vice, leads to what is good, conceals secrets, discloses virtues, never forsakes in danger and helps with money in emergency.

15.

शुचित्वं त्यागिता शौर्यं सामान्यं सुखदुःखयोः ।  
 दाक्षिण्यं चानुरक्तिश्च सत्यता च सुहृद्गुणाः ॥

Purity of heart, sacrificing spirit, moral courage, sympathy in both happiness and sorrow, simplicity, devotion and truthfulness are the qualifications of a true friend.

16.

उत्सवे यस्य चैव दुर्मिच्छे शत्रुविग्रहे ।  
 राजदारे श्मशाने च य स्तिष्ठति स बान्धवः ॥

A true friend is he, who sincerely joins in festive occasions, forsakes not in time of danger, famine, or amidst attacking foes, who keeps close by in the court and attends in funeral.

17.

न कश्चित् वस्यचिन्मित्रं न कश्चित् कस्यचिन्निपुः ।

यवद्वारेण जायन्ते मित्राणि रिपदस्तथा ॥

None is born a friend or a foe to another : it is the dealings—good or bad—which make friends or enemies.

18.

आपद्यन्मार्गगमने कार्यकालाद्येषु च ।

कल्याणवचनं ब्रूयादपृष्टोऽपि हितो नरः ॥

When a man falls in danger or goes astray from the right path of virtue, or when a favourable opportunity is being missed, his well-wisher should offer good advice even though he be not asked for it.

19.

लज्जते च सुहृद् येन भिद्यते दुर्मता भवेत् ।

वक्तव्यं न तथा किञ्चिद्दिनोदेऽपि च धीमता ॥

A wise man should not utter such a word, even in a fun, as would put his friend into shame or would wound his friend's feelings or cause his uneasiness.

20.

परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

Renounce such friends as speak soft words before you but try to injure you in your back :—such a friend is like a pot full of poison with only a sip of milk at the brim.

21.

न विश्वसेदविश्वस्तं न मित्रञ्चातिविश्वसेत् ।  
कदाचित् कुपितं मित्रं सर्वदोषं प्रकाशयेत् ॥

Do not again trust him who has once proved himself treacherous, nor place too much confidence even in your friend, for, if he be ever offended, he will disclose all your defects.

22.

दुर्जनः प्रियवादी च नैतद्विश्वासकारणम् ।  
मधु तिष्ठति जिह्वाग्रे हृदये तु हलाहलम् ॥

A wicked man is not to be trusted because of his sweet words ; only the tip of his tongue is sweetened with honey but his heart is full of deadly poison,

23.

पयःपानं भुजङ्गानां केवलं विषवर्धनम् ।  
उपदेशो हि सर्खाणां प्रकोपाय न शान्तये ॥

Feeding the serpent with milk does only augment its poison, so does good advice to the fools only enrage them instead of appeasing.

24.

निन्दां यः कुरुते साधोस्तथा स्रं दूषयत्यसौ ।  
खे धूलिं यस्त्यजेदुच्चैर्मूर्ध्नि तस्यैव सा पतेत् ॥

He who slanders a good man debases himself ; dust thrown up against the heavens falls back on the head of the man who throws it.

25.

तुल्यं परोपतापित्वं क्रुद्धयोः साधुनीचयोः ।  
न दाहे ज्वलतोभिन्नं चन्दनेत्यनयोः क्वचित् ॥

Bad temper is equally tormenting to others, be it in a noble or a mean person ; there is no difference whatsoever in the heat of a burning fire, be the fuel a sandal or any other wood.

26.

सुखं ह्यवमतः शैते सुखञ्च प्रतिबुध्यते ।  
सुखं चरति लोकेऽस्मिन्नवरुन्ता विनश्यति ॥

He who is insulted sleeps and wakes in peace, and passes his days peacefully in this world, but the man who insults him is ruined.

27.

परदारान् परद्रव्यं परीवादं परस्य च ।  
परीक्षासं गुरोः स्थाने चापल्यञ्च विवर्जयेत् ॥

Avoid (lust for) others' wives, (desire for) others' goods, slander of others and mirth and fickleness before superiors.

28.

हृदि विद्वद्वाक्यार्थं यथा सन्तप्यते जनः ।

पीडितोऽपि हि मेधावी न तां वाचमुदीरयेत् ॥

A wise man should not, even when greatly pained, utter such a word as would torment another like an arrow pierced through the heart.

29.

प्राणाः यथात्मनोऽभीष्टाः भूतानामपि ते तथा ।

आत्मौपम्येन भूतेषु दयां कुर्वन्ति साधवः ॥

As one's own life is dear to himself so also are the lives of other beings dear to themselves ; judging by their own feeling, the good men treat all living beings with kindness.

30.

जलान्तश्चन्द्रचपलं जीवनं खलु देहिनाम् ।

तथाविधमिति ज्ञात्वा शश्वत् कल्याणमाचरेत् ॥

Considering the life of man as unsettled as the reflection of the moon under water, always do good to the world.

31.

न परस्यापवादेन परेषां दण्डमाचरेत् ।

आत्मनाऽवगमं कृत्वा वधूयात् पूजयेत वा ॥

Never punish any one on another's unfavourable report against him ; personally ascertaining (his merits or demerits) worship or punish him as he deserves.



32.

उपकर्तुं यथा स्वल्पः रुमर्थो न तथा महान् ।

प्रायः कूपं स्तृषां हन्ति सततं न तु वारिधिः ॥

A big personage cannot help us so much as a man of ordinary status can ; it is an ordinary well that does always quench our thirst but not the ocean,

33.

चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियः ।

स्नातकस्य च राज्ञश्च पत्न्या देया वरस्य च ॥

Make way for one who is driving in a wheeled carriage, for the man in the tenth stage of life ( i.e. old man ) and the sick, for the carrier of a heavy burden and for the woman, for the initiated householder, for the king and for the bridegroom.

34.

न पाणिपादचपलो न नेत्रचपलोऽवृजुः ।

न स्यात् वाक्चपलश्चैव न परद्रोहकर्मधीः ॥

Do not restlessly move thy hands or feet, nor want only move thy eyes ; do not play duplicity nor ever speak hastily or too much ; do not engage thy mind in contriving enmity with others.

35.

धनिकः श्रोत्रियो राजा नदी वैदस्तु पञ्चमः ।

पञ्च यत्र न विद्वन्ति तत्र वासं न कारयेत् ॥

Do not live in a place where there is no banker, no Brahmin versed in the Vedas, no king, no river, nor any physician.

36.

यस्मिन् देशे न सम्मानं न प्रीतिर्न च बान्धवाः ।  
न च विद्यागमः कश्चित् तं देशं परिवर्जयेत् ॥

Leave that place where you find no honour, no good feelings, no friends, nor anything to learn.

37.

वह्निस्तस्य जलायते जलनिधिः कूपायते तत्क्षणात्  
मेरुः खल्वश्लायते मृगपतिः सदाः कुरङ्गायते ।  
शाली माल्यगुणायते विषरसः पीयूषवर्षायते  
यस्याङ्गेऽखललोकवत्समतमं शीलं समुन्मीलति ॥

To him fire seems cold as water, the ocean appears no bigger than a well, the Himalayas at once dwindle into a mere block of stone, the lion suddenly becomes meek as a deer, the deadly serpent acts like a wreath of flowers and poison proves to be a shower of nectar—in whom modesty, the dearest of all virtues, is full blown.

38.

ते ते मत्पुरुषाः परार्थघटकाः स्वार्थं परित्यज्य ये  
सामान्यास्तु परार्थमुदामभृतः स्वार्थाविरोधिन्ये ।  
तेऽमी मानुषराक्षसाः परहितं स्वार्थाय विघ्नन्ति ये  
ये तु घ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥

They are truly great men, who sacrifice their own interests to do good to others ; those who help others without sacrificing their own interests are ordinary men of the world ; they are demons in human shape who injure others' interests for their own ; but we do not know how horrible are they who injure the interests of others for nothing.

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39.

रत्नाकरः किं कुरुते खरत्नैः ?

विन्ध्याचलः किं करिभिः करोति ? ।

श्रीखण्डखड्गैः मलयाचलः किम् ?

परोपकाराय सतां विभूतिः ॥

What does the ocean do with its vast hoard of treasures ? or the Vindhya hill with its elephants ? or the Malaya Mount with its sandal wood ?—The wealth of the virtuous is ever meant for the good of others

40.

पद्माकरन्दिनकरो विकचीकरोति

चन्द्रो विकासयति कैरवचक्रवालम् ।

नाभ्यर्धितोऽपि जलदः सलिलन्दहाति

सन्तः स्वयं परहितेषु हताभियोगाः ॥

The sun blows the group of red lotuses, the moon expands the ring of white lotuses, the clouds pour down water even unasked ; so are all good men, by nature, devoted to do good to others.





## GENERAL.

1.

अर्थागमो नित्यमरोगिता च  
प्रिया च भार्या प्रियवादिनी च ।  
वश्यश्च पुत्रोऽर्थकरी च विदा  
षड् जीवलोकेषु सुखानि राजन् ॥

Constant acquisition of wealth, perfect health, beloved and sweet-speaking wife, obedient son and useful learning are the six sources of happiness in this world,—O king !

2.

सुजीर्णमन्नं सुविचक्षणः सुतः  
सुशासिता स्त्री वृषतिः सुसेवितः ।  
सुचिन्त्य चोक्तं सुविचार्य यत् कृतं  
सुदीर्घकालेऽपि न याति विक्रियाम् ॥

Well-digested food, well-read son, well-disciplined wife, well-served sovereign, well-conceived expression and well-considered action never rot even in centuries.

## 3.

रूपं जरा सर्वसुखानि दृष्ट्वा  
खलेषु सेवा पुरुषाभिमानं ।  
याच्ञा गुरुत्वं गुणमात्मपूजा  
चिन्ता बलं हन्त्यदया च लक्ष्मीम् ॥

Old age mars all beauty, avarice poisons all happiness, service under wicked persons crushes down all self-respect, begging destroys all dignity, self-approbation spoils all virtue, anxiety exhausts all strength, and cruelty steals all grace of wealth.

## 4.

जवो हि सप्तः परमं विभूषणं  
तृपाङ्गनायाः कृशता तपस्विनः ।  
द्विजस्य विद्वैव मुनेरपि क्षमा  
पराक्रमः शस्त्रवलोपजीविनाम् ॥

The best ornament of a horse is its speed, that of a lady—her bashfulness, that of an ascetic—his emaciation, that of a hermit—his forgiving disposition and that of a military man—his strength of arms.

## 5.

धनेन किं यो न ददाति याचके  
बलेन किं यच्च रिपुं न बाधते ।

श्रुतेन किं यो न धर्ममाचरेत्  
किमात्मना यो न जितेन्द्रियो भवेत् ॥

What is the use of his wealth who does not give it to beggars ? What good there is in the strength that cannot stand against an enemy ? What benefit does he derive from hearing the scriptures who does not perform his religious duties ? What is the need of his life who cannot control his evil propensities ?

6.

भवन्ति नम्रास्तरवः फलोद्गमैः  
नवाम्बुभिर्दूरविलम्बिनो घनाः ।  
अनुद्धताः सत्पुरुषाः रुष्टद्विभिः  
स्वभाव एवैष परोपकारिणाम् ॥

The trees bow down with the sweet burden of their fruits ; the clouds hung down with the weight of the newly formed drops of rain ; good men are never puffed up with their prosperity ;—so also is the nature of benevolent persons.

7.

द्विग्नोऽपि रोहति तरुः  
क्षीणोऽप्युपक्षीयते पुनश्चन्द्रः ।  
इति विमृशन्तः सन्तः  
सन्तप्यन्ते न ते विपदा ॥

Seeing that the trees grow again after they are pruned and the new moon gradually recovers her fulness, the virtuous men are never afflicted in time of danger.

8.

मम्यत्तौ कोमलं चित्तं साधोरापदि कर्कशम् ।

सुकुमारं मधौ पत्रं तरोः स्यात् कठिनं शुचौ ॥

A noble man's heart remains tender in prosperity but in adversity it becomes too hard to yield, like the foliage of the tree which is soft in the spring but becomes hardened in summer.

9.

श्रोत्रं श्रुतेनैव न कुण्डलेन

दानेन पाणिर्न च कङ्कशेन ।

आभाति कायः करुणापराणां

परोपकारेण न चन्दनेन ॥

The ears of the kind-hearted benevolent men are ornamented with hearing of the Vedas and not with richly jewelled rings ; their hands are beautified with charitable deeds and not with golden bracelets ; and their whole body is brightened with their benevolence and not with sandal ointment.

10.

ईर्ष्यो घृणीत्वसन्मुष्टः क्रोधनो नित्यशङ्कितः ।

परभाग्योपजीवी च घट्टते दुःखभागिनः ॥

The envious, the contemptuous, the discontented, the irritable, the timid and the dependent upon others' fortune—are the six classes of men who are always miserable.

## 11.

आरोग्यमावृण्यमविप्रवासः  
रुम्पत्यया वृत्तिरभीतिवासः ।  
सङ्गिर्भृत्यैः सह रुम्पयोगः  
षड्जीवलोकेषु सुखानि राजन् ॥

Sound health, solvency, home-life, sure livelihood, freedom from fear and company of virtuous men are the six main sources of happiness,—O King !

## 12.

न भूषयत्यलङ्कारो न राज्यं न च पौरुषम् ।  
न विद्या न धनं ताडक् याडक् सौजन्यभूषणम् ॥

Ornament does not so much adorn a man nor kingdom nor courage nor knowledge nor even wealth, as his good nature does.

## 13.

वरं तुङ्गाच्छङ्गाद् गुरुशिखरिणः कापि पुलिने  
प्रतित्वायङ्कायः कठिनद्वयदन्तविदलितः ।  
वरं न्यस्तो हस्तः फणिपतिमुखे तीव्रदशने  
वरं वक्त्रौ पातस्तदपि न कृतः प्रीलविलयः ॥



It is rather preferable to fall from the highest peak of a mountain down upon a rock and be dashed to pieces, or to put the hand into the mouth of a venomous snake or to jump into the burning fire—that to lose good nature.

14.

सन्तोषान्दृष्टवान् यत् सुखं शान्तचेतसा ।

कृतस्तद् धनलुब्धानां इतश्चेतस्य द्रावताम् ॥

Where will the avaricious men—running here and there after wealth—find that happiness which is always enjoyed by men of quiet disposition whose hearts are saturated with the sweet nectar of contentment.

15.

दुर्लभं सुवृतं वाक्यं दुर्लभः क्षेमस्तु सुतः ।

दुर्लभा सदृशी भार्या दुर्लभः स्वजनः प्रियः ॥

A true word, a dutiful son, an agreeable wife, and an affectionate friend are very rare.

16.

अविदं जीवनं शून्यं दिक् शून्या चेदवान्धवा ।

पुत्रहीनं गृहं शून्यं सर्वशून्या दरिद्रता ॥

Life without learning seems to be void, so seems all space around him who is without friends ; a house without children looks vacant and poverty is a universal blank.

17.

कोकिलानां स्वरो रूपं नारी रूपं पतिव्रतम् ।

विद्या रूपं कुरूपाणां क्षमा रूपं तपस्विनाम् ॥

The beauty of the cuckoos is their sweet voice, that of the ladies—their devotion to husband, that of the ugly persons—their wisdom and that of the hermits—their forbearance.

18.

न च विदासमो बन्धुर्न च याधिसमो रिपुः ।

न चापत्यसमो स्नेहो न च दैवात् परं बलम् ॥

There is no friend like knowledge, no enemy like ill-health, no affection like that felt for a son and no strength like that of Providence.

19.

नमन्ति फलिनो वृक्षाः नमन्ति गुणिनो जनाः ।

शुष्ककाष्ठञ्च मूर्खञ्च भिद्यते न तु नम्यते ॥

A tree bows down with the sweet burden of its fruits, so does a virtuous man bend down with his virtues, but a dry piece of wood as well as a fool rather break than bend.

20.

करे ज्ञाघास्वधागः शिरसि गुरुपादप्रणयिता

मुखे सत्त्वा वाणी विजयभुजयो वीर्यमनुलम् ।

हृदि स्वेच्छावृत्तिः श्रुतमधिगतञ्च श्रवणयोः

विनाप्यैश्वर्येण प्रकृतिमहताम् मण्डनमिदं ॥

In the hand—charity to deserving persons, in the head—loving inclination to pay respects to superiors, in the mouth—true words, in the arms—incomparable strength, in the mind—freedom of will, in the ears—sacred knowledge of the Vedas—are the ornaments of those who are, by nature, noble, even though they are destitute of wealth.

21.

यथा दोषो विभादस्य जनस्य न तथा गुणः ।

प्रायः कलङ्क एवेन्दोः प्रस्फुटो न प्रसन्नता ॥

The virtues of a person are not so conspicuous as are his defects ; the spot in the moon catches the eye more readily than her serene effulgence.

22.

उत्तमः क्षेप्रविक्षोभं क्षमः सोढुं न ह्रीतरः ।

मणिरिव महाज्ञानघर्षणं न तु मृत्कणः ॥

A great man is capable of bearing great hardships, not an ordinary man ; diamond only can stand the friction of a whetstone, not a lump of clay.

23.

रुम्यतौ कर्कशं चित्तं खलस्याप्रदि कोमलं ।

शीतलं कठिनं प्रायस्तप्तं नृदु भवत्ययः ॥

In prosperity, the mind of the wicked man remains hard but in time of danger it softens down just as iron, which is very hard when cold, becomes soft in fire.

24.

भोगिच्छा नोपभोगेन भोगिनीं जातु शाम्यति ।

लवणेनान्तरालेन लवणा प्रव्यत जायते ॥

•.

Desire for wordly pleasures is never satiated by the actual enjoyment of them ; salt-water never quenches thirst but rather augments it.

25.

स्वभावं न जहात्येव साधुरापद्गतोऽपि सन् ।

कर्पूरः पावकस्पृष्टः सौरभं लभतेतराम् ॥

A good man never loses his sweet nature even in great distress ; camphor spreads its fragrance all the more when it burns.

26.

सर्वत्र गुणवानेव चकास्ति प्रथिते नरे ।

मणिर्मूर्द्ध्नि गले बाहौ पादपीठेऽपि शोभते ॥

A man of established worth will shine in every position of life and under all circumstances ; a real jewel will glister equally well wherever it is put—be it in the head or neck or arm or foot.

27.

स्वभावसुन्दरं वस्तु न संस्कारमपेक्षते ।

सुक्तारत्रस्य शानास्त्वर्घर्षणं नोपयुज्यते ॥

An object which is naturally beautiful needs no polish ; pearls seldom require rubbing against a whetstone.

28.

लभेत सिकतासु तैलमपि यत्नतः प्रीडयन्  
 पिवेच्च मृगट्टिकासु सलिलं पिपासादितः ।  
 कदाचिदपि पर्यटन् शूश्रूषाव्यामामादयेत्  
 न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥

Even if it be ever possible for a man to extract oil by squeezing the sand with great effort or perchance to find water in a mirage to satisfy his thirst or perhaps roving in wilderness to find the horns of a hare—— but it is never possible for him to please an obstinate fool.

29.

वह्निं वाऽथ सम्मानः खलानां प्रीतये कुतः ।  
 फलन्त्यमृतसंकेतपि न पथ्यानि विघ्नमाः ॥

Where has a villain been pleased with high compliments or respects ? the poison tree will never bear whole-some fruits even though you sprinkle it with water.

30.

विद्याधनं श्रेष्ठधनं तत्कूलमितरह्वनम् ।  
 दानेन वर्द्धते नित्यं न भाराय न नीयते ॥

Knowledge is the best and most valuable of all possessions, other properties owe their origin to it ; it goes on increasing in being given away and is neither heavy nor is capable of being stolen.

31.

ज्ञातिभिर्वर्ण्यते नैव चौरैरपि न नीयते ।

दानेन न क्षयं याति विदारत्नं महाधनम् ॥

Knowledge is an invaluable treasure which cannot be divided by relatives, nor stolen by thieves, nor can be even exhausted by imparting.

32.

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।

लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥

What good will the Shastras do to him who is naturally void of intelligence ? what is the use of a mirror to him who is totally blind ?

33.

द्वेला स्यात् कार्यनाशाय बुद्धिनाशाय निःस्वता ।

याच्चा स्यान्माननाशाय कुलनाशाय कुक्रिया ॥

Delay spoils all business, poverty blunts all intellect, begging destroys all self-respect and evil deed eliminates all family-prestige.

34.

काकस्य चञ्चुर्यदि हेमयुक्तो

माणिक्ययुक्तौ चरणौ च तस्य ।

एकैकपक्षे गजराजमुक्ता

तथापि काकः न च राजहंसः ॥

If the beak of a crow is mounted with gold and its feet are set with ruby and if each of its wings is decked

with pearls—it will still remain a crow and will never become a swan.

35.

मणिलुटति पादेषु काचः शिरसि धार्यते ।  
यथैवास्ते तथैवास्तां काचः काचो मणिर्मणिः ॥

If a jewel is trodden under foot and a piece of glass is worn on the head, their intrinsic worth will not the least be affected ; the jewel will ever remain a jewel and the piece of glass and a piece of glass.

36.

चलच्चित्तं चलदित्तं चलज्जीवनयौवनम् ।  
चलाचलमिदं सर्वं कीर्तिर्यस्य स जीवति ॥

The mind of man is constantly changing, so is his wealth, his life, his youth : all things on earth are transitory but the man of good fame is immortal.

37.

आहारनिद्राभयमैथुनञ्च  
सामान्यमेतत् पशुभिर्नराणाम् ।  
धर्मा हि तेषामधिको विशेषो  
धर्म्यं हीनाः पशुभिः समानाः ॥

Hunger, sleep, fear and appetency are common among men and the lower animals : Religion is the only difference without which men are no better than brutes.

38.

संसारविषट्क्षस्य द्वे फले अमृतोपमे ।

काव्यामृतरसास्वाद आलापः सञ्जनैः सह ॥

• The only two ambrosial fruits of the poison tree of this world are the study of good literature and conversation with good men.

39.

न भूप्रदानं न सुवर्णदानम्

न गोप्रदानं न तथाऽन्नदानम् ।

यथा वदन्तीह महाप्रदानम्

सर्वप्रदानेष्वभयप्रदानम् ॥

Neither the gift of land, nor of gold, nor of cow nor even of food is spoken of so highly as is the gift of *abhaya* or assurance of safety ( from danger ) which is said to be the greatest of all gifts in this world.

40.

कान्ताकटाक्षविशिखा न खनन्ति यस्य

चित्तं न निर्दहति कोपलक्ष्मणुतापः ।

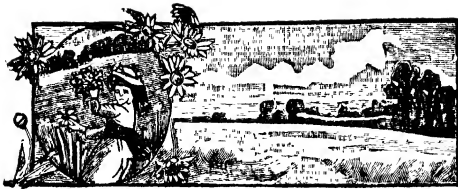
कर्षन्ति भूरिविषयाश्च न लोभपाशाः

लोकत्रयं जयति हतुस्त्रिमिदं स वीरः ॥

That triumphant hero is the lord over the three worlds whose heart is never pierced by the pointed arrowlike amorous glances of women nor is burnt by the raging flames of anger nor is pulled by the various ties of temptations and worldly desires.

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## PRACTICAL.

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1.

उद्योगिनं पुरुषसिंहमुपैति लक्ष्मी  
 दैवेन देयमिति कापुरुषाः वदन्ति ।  
 दैवं निहत्य कुरु पौरुषमात्मशक्त्या  
 यत्र कृते यदि न सिध्यति कोऽत्र दोषः ? ॥

The Goddess of good fortune favours the best men of energy ; they are cowards who depend entirely upon the mercy of fate. Do your utmost ignoring fate, and if in spite of all your honest efforts you do not succeed you are not to blame.

2.

उद्योगं साहसं धैर्यं बुद्धिः शक्तिः पराक्रमः ।  
 षड्विधो यस्य उत्साहस्तस्माद्देवोऽपि शङ्कते ॥

Even the Gods fear him who is endowed with the six fundamental principles of activity viz energy, courage, patience, intelligence, ability and strength.

••

3.

उद्योगिन बलेनैव बृद्ध्या धैर्येण साहसात् ।

पराक्रमेणार्जवेन मानमुत्सृज्य साधकः ॥

He is a truly practical man who applies all his energy, strength, wisdom, patience, courage, power and honesty in every thing he does and never overestimates his own worth.

4.

आलस्यं हि मनुष्यानां शरीरस्थो महारिपुः ।

नास्त्यदमसमो बन्धुः कृत्वा यं नावसीदति ॥

The deadliest foe of man is his idleness which inhabits in his own body ; there is no friend like energy, applying which none ever gets tired.

5.

उत्साहम्पुनर्मदीर्घसूत्रम्

क्रियाविधिज्ञं यस्यनेष्वसक्तम् ।

शूरं कृतज्ञं इष्टरौहृदश्च

लक्ष्मीं स्वयं याति निवासहेतोः ॥

The Goddess of fortune herself goes to live with the man who is full of courage and never idle, who is skilful in all business and detests all sorts of

sensual pleasures, who is brave and has a keen sense of gratitude and who is ever constant to his friends.

6.

अवस्थानुगताञ्छेष्टः समयानुगताः क्रियाः ।

तस्मादवस्थां समयं वीक्ष्य कर्म समाचरेत् ॥

All our exertions depend upon favourable circumstances, and all our actions depend upon favourable opportunity, for their success ; therefore, it is always prudent to consider both time and circumstances before beginning any work.

7.

गुणवद्गुणदा कुर्वता कार्यजातम्

परिणतिरवधार्या यत्नतः प्रखितेन ।

अतिरभसकृतानां कर्मणामविपत्तेः

भवति हृदयदाहो शूल्यतुल्यो विपाकः ॥

A wise man should, before doing anything good or bad, carefully consider its consequences ; for, rash actions generally lead to disastrous results which burn the heart like so many piercing arrows.

8.

नाद्रथे निहिता काचित् क्रिया फलवती भवेत् ।

न व्यापारशतेनापि शुक्वत् पाठ्यते वक्ता ॥

Misdirected energy is never crowned with success ;  
the crane will never talk like a parrot even if you try  
and teach it in hundred different ways.

••

9.

क्रियाफलमविज्ञाय यतते साहसी च यः ।

दुःखभागी भवत्येव क्रियया तत्फलेन वा ॥

He, who rashly attempts at any action without  
judging its consequence, surely comes to grief either by  
the act itself or by its consequence.

10.

सुफलं सु भवेत् कर्म कदाचित् सहसाकृतम् ।

निष्फलं वापि प्रभवेत् कदाचित् सुविचारितम् ॥

Rash action seldom terminates successfully, but what  
is done after due deliberation seldom fails to secure  
success.

11.

चलत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान् ।

न समीक्ष्य परं स्थानं पूर्वमायतनं त्यजेत् ॥

A wise man goes on step by step and stands on one  
thing at a time : he never leaves his present position  
without carefully thinking of the future.

12.

यो ध्रुवाणि परित्यज्य अध्रुवाणि निषेवते ।

ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव हि ॥

He, who throws away certain things to catch at the uncertain, loses what was certain for him ;—the uncertain is surely already lost.

13.

अजरामरवत् प्राज्ञो विद्वामर्थश्च चिन्तायेत् ।  
मृद्दीप्त इव केशेषु मृतुना धर्ममाचरेत् ॥

A wise man should consider himself ever youthful and immortal in the acquisition of knowledge and wealth, but in the performance of religious duties he should imagine that death has already seized him by the hair.

14.

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।  
आपत्स्वपि न मुह्यन्ति नराः पण्डितबुद्धयः ॥

Wise men never aspire after a thing which is unattainable nor repent for what is lost ; even in time of great danger they never lose their spirits.

15.

तावद् भयात्तु भेतव्यं यावद् भयमनागतम् ।  
आगतं तु भयं वीक्ष्य नरः कुर्याद् यथोचितम् ॥

A danger is to be feared only so long as it does not actually present itself but when it has already come, man should take necessary steps to get out of it.

16.

दक्षः श्रियमधिगच्छति पथ्याश्री कल्यतां सुखमरोगी ।  
उद्वोगी विद्वान्तं धर्मार्थयशांसि च विनीतः ॥

A clever man attains success in life, a man living on wholesome diet enjoys health, a healthy man is always happy, an energetic man is able to acquire knowledge and a modest man can earn virtue, wealth and good renown.

17.

अल्पानामपि वस्तूनां संहतिः कार्यसाधिका ।  
 तथैर्गुणत्वमापन्नैर्बध्यन्ते मत्तदन्तिनः ॥

Assemblage of many little things can achieve great results : the insignificant grass if bundled into a rope can fasten down wild elephants.

18.

शास्त्रास्यधीत्यापि भवन्ति मूर्खाः  
 यस्तु क्रियावान् पुरुषः स विद्वान् ।  
 सुचिन्तितं चौषधमातुराणाम्  
 न नाममात्रेण करोत्यरोगम् ॥

There are many who are well-versed in the Shastras but are still no better than so many fools ; he is truly learned who carries out the injunctions of the Shastras in practical life : mere utterance of the name of well-prescribed medicines never cures the sick.

19.

हृतस्य करणं नास्ति मृतस्य मरणं तथा ।  
 गतस्य शोचनं नास्ति ह्येद्विद्विदाम्भनम् ॥

What is done can not be undone, what is dead will not die again ; what is gone should not be lamented for :—this is the doctrine of the Vedic teachers.

20.

सम्पदि यस्य न हर्षो विपदि विषादो रणे भीरुत्वम् ।  
तं भुवनत्रयतिलकं जनयति जननी सुतं विरलम् ॥

Few mothers give birth to such illustrious sons as are never puffed up in prosperity nor are dejected in distress nor are ever frightened in battle.

21.

विपदि धैर्यमथाभुद्रये क्षमा  
सदसि वाक्पटुता युधि विक्रमः ।  
यशसि चाभिरुचिर्यसनं श्रुतौ  
प्रकृतिसिद्धमिदं हि महात्मनाम् ॥

Fortitude in danger, forbearance in prosperity, eloquence in an assembly, valour in battle, love of good fame and a craving for divine knowledge are the natural characteristics of great men.

22.

ऋणशेषोऽग्निशेषश्च याग्रिशेषस्तथैव च ।  
पुनश्च वर्द्धन्ते यस्मात्तस्मात् शेषं हि कारयेत् ॥

Leave no balance of a debt, keep no remnant of a burning fire, nor rest satisfied before any disease is radically cured—they will grow again in no time, therefore put an end to them at once.

23.

दृष्टिपूर्तं न्यसेत् पादं वस्त्रपूर्तं जलं पिबेत् ।

शास्त्रपूर्तं वदेद् वाक्यं मनःपूर्तं समाचरेत् ॥

Look before every step you go, filter the water through a piece of cloth before you drink it, speak in conformity with the holy scriptures and do what your conscience approves of.

24.

असम्भावं न वक्तव्यं प्रत्यक्षमपि दृश्यते ।

शिला तरति पानीयं गीतं गायति वानरः ॥

Never speak of any miracle even if you ever happen to personally witness it : the story of a floating stone or a singing monkey will be simply ridiculed.

25.

न विद्यया न शौर्येन धनेनाभिजनेन च ।

न बलेन प्रमत्तः स्याच्चाभिमानो कदाचन ॥

Do not run mad with the pride of your own knowledge, power, wealth, parentage or physical strength nor ever think too much of any of them.

26.

दातृणां धार्मिकानाञ्च शूराणां कीर्त्तनं सदा ।

शृणुयात् प्रयत्नेन तद्विद्रं नैव लक्षयेत् ॥

Listen with attention and admiration to the glorious deeds of the liberal, virtuous and heroic persons; never try to find out or expose their weak points.



27.

नदीं तरेन्न बाहुभ्यां नाग्निं स्कन्धमभिव्रजेत् ।

सन्दिग्धनावं वृक्षञ्च नारोहेत् दुष्टयानवत् ॥

Never cross a river by swimming, nor a burning fire by jumping ; do not get in an unsafe boat nor climb an unknown tree, nor ever ride a wicked horse.

28.

सर्व्वेद्येक्षेत नादित्यं न भारं शिरसा वह्नेत् ।

नेक्षेत सततं सूक्ष्मं दैर्घ्यमेध्याप्रियाणि च ॥

Gaze not fully at the Sun, nor carry a heavy burden on your head ; do not frequently fix your eyes upon minute or dazzling objects nor look at impure and repulsive things very often.

29.

खादन् न गच्छेदध्वानं न च हास्येन भाषणम् ।

शोकं न कुर्यान्नष्टस्य खल्लतेरपि जल्पनम् ॥

Never eat agoing nor speak with a laughter ; do not repent for what is lost nor extol your own good deeds.

30.

नानिष्टं प्रवदेत् कस्मिन् न च्छिद्रं कस्य लक्षयेत् ।

आज्ञाभङ्गस्तु महतां राज्ञः कार्य्यः न वै कश्चित् ॥

Do not speak anything injurious to others, nor expose any one's weak points ; never disregard or violate the commandments of great men and the king.

31.

असत्कार्यं नियोक्तारं गुरुं वापि प्रबोधयेत् ।

नातिक्रमेदपि लघुं क्वचित् सत्कार्यसाधकम् ॥

Expostulate even with your superiors if they induce you to do anything wrong or immoral ; never neglect the advice for a virtuous action even though it comes from an inferior person.

32.

प्रविचार्योत्तरं देयं सहसा न वदेत् क्वचित् ।

भ्रातोरपि गुणाः ग्राह्याः गुरोस्त्वाज्यास्तु दुर्गुणाः ॥

Do not speak anything in a hurry but carefully weigh your words before you give out your opinion : appreciate the merits even of your enemies but reject the demerits of your superiors.

33.

स्वशङ्कितानां सामीप्यं त्यजेद् वै नीचसेवनम् ।

संलापं नैव शृणुयाद् गुप्तः कस्यापि सर्वदा ॥

Avoid the proximity of those who are afraid of you and also the company of the low-minded : never indulge in the habit of overhearing others' private conversation from a hidden place.

34.

बन्धुस्त्रीभृत्यवर्गस्य बुद्धेः सत्त्वस्य चात्मनः ।

आपन्निकषपाशाखे नरो जानाति सारताम् ॥

Man knows the substantiality of his own wisdom and strength and the constancy of his friends, wife and servants in the touchstone of danger.

35.

संस्तुतौ श्रवणाराय सारभूतं धनं स्मृतम् ।  
अतो यतेत तत्प्राप्तौ नरः स्रपायसाहसैः ॥

For ordinary every-day-life in this world, wealth is an important necessity, hence everybody should strive his best to earn it by honest means and earnest efforts.

36.

सुहृदां हितकामानां यः शृणोति न भाषितं ।  
विपत् सन्निहिता तस्य स नरः शत्रुनन्दनः ॥

He who does not listen to the good advice of his well-wishing friends is always liable to fall in danger and thus please his enemies.

37.

अर्थनाशं मनस्तापं गृहे दुश्चरितानि च ।  
वचनं चापमानञ्च मतिमान्न प्रकाशयेत् ॥

No wise man should let others know the loss of his wealth, his remorse, his domestic scandals and the instances in which he has been cheated or insulted.

38.

विदित्वञ्च वृषत्वञ्च नैव तुल्यं कदाचन ।  
खदेषे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

Wisdom and royalty are never comparable, for, the king is honoured only in his own country but a learned man is adored all over the world.

39.

परिहृते च गुणाः सर्वे मूर्खे दोषा हि केवलम् ।  
तस्मान्मूर्खसहस्रेभ्यः प्राज्ञ एको विशिष्यते ॥

All the excellent virtues are to be found in a learned man, whereas an illiterate man is capable of all sorts of vice ; therefore one wise man is far more preferable to thousands of illiterate fools.

40.

किं कुलेन विशालेन विद्याहीनस्य देहिनः ।  
अकुलीनोऽपि शास्त्रज्ञो दैवतैरपि पूज्यते ॥

What does high pedigree do to a man without letters ? a learned man of howsoever low origin is respected even by gods.

41.

जानीयात् प्रेषणे भृत्यान् बान्धवान् यमनागमे ।  
मित्रश्चापदि काले च भार्याञ्च विभवक्षये ॥

Try the merit of thy servants in carrying out thy orders, the good feelings of thy relatives in thy distress, the constancy of thy friends in thy danger and the love of thy wife in thy adversity.

42.

तर्कोऽप्रतिष्ठः श्रुतयोः विभिन्नाः  
 नासावृषि यस्य मतं न भिन्नं ।  
 धर्मस्य तत्त्वम् निश्चितं गुहायां  
 महाजनो येन गतः स प्रमथाः ॥

Reasoning can never satisfactorily settle a question, the Srutis widely differ in their doctrines, there is not a Rishi whose opinion does not differ with that of another : the divine mysteries of true religion are ever hidden deep in the recesses of nature—the only true path is that which is trodden over by the great men of the past.

43.

दीनान्धप्रज्जुवधिराः नोपहास्याः कदाचन ।  
 नाकार्यं तु मतिं कुर्याद् द्राक् सुकार्यं प्रसाधयेत् ॥

Never ridicule a poor man, a blind man, a lame man, nor one who is deaf : do not engage thy mind upon unworthy actions but perform noble deeds without the least possible delay.

44.

मातृवत् परदारेषु परद्रव्येषु लोचवत् ।  
 आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः ॥

\* He is really worth the name of a Pandit who looks upon others' wives as his own mother, who considers

others' goods as so many lumps of clay and loves all living beings as he loves himself.

45.

वाक् सृष्टता दया दानं दीनोपगतरक्षणम् ।

इति सङ्गः सतां साधुह्येतत् सत्पुरुषव्रतम् ॥

Truthfulness, mercy, charity, protecting the distressed and keeping good company—are the sacred rules of a truly good life.

46.

नास्तिक्यं वेदनिन्दाञ्च देवतानाञ्च कुत्सनम् ।

देषं दम्भञ्च मानञ्च क्रोधं तैर्क्षणाञ्च वर्जयेत् ॥

Atheism, condemnation of the Scriptures, defamation of the gods, animosity, arrogance, pride, anger and rudeness should be avoided.

47.

आविष्ट इव दुःखेन हृज्जतेन गरीयसा ।

समन्वितः करुणया परया दीनमुद्धरेत् ॥

Be kind to the man in distress and save him feeling, heavily at your heart, his sorrow as your own.

48.

धनानि जीवितञ्चैव परार्थं प्राज्ञ उतरुजेत् ।

सन्निमित्ते वरं त्यागो विनाशे नियते सति ॥

A wise man would sacrifice his wealth and even his life for the good of others, for it is prudent to utilize them in a good cause which are inevitably perishable.

49.

यदि नित्यमनित्येन निर्मलं मलवाहिना ।

यशः कायेन लभ्येत तन्नलब्धम् भवेन्न किम् ॥

If in exchange for this frail and filthy body is gained a pure and everlasting reputation, then what else remains to be obtained.

50.

दानं दरिद्रस्य प्रभोश्च शान्तिः

यूनां तपो ज्ञानवताश्च मौनम् ।

इच्छानिवृत्तिश्च सुखासितानाम्

दया च भूतेषु दिवं नयन्ति ॥

Charity to the poor, calmness of mind in prosperity, ascetism in youth, silence in spite of vast wisdom, indifference to all worldly enjoyments even when amidst them and sympathy for all living beings—lead a man to heaven.





## RELIGIOUS.

— ४६७ —

1.

विदङ्गिः सेवितः सङ्गिर्नित्यमद्वेषरागिभिः ।  
हृदयेनाभ्यनुज्ञातो यो धर्मस्तन्निबोधत ॥

Know that to be your religious duty which is always practised by the truly wise and virtuous men who are free from both malice and attachment and also that which is approved of by your own conscience.

2.

शमो दमो धृतिः क्षमा शौचमिन्द्रियनिग्रहः ।  
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

Peaceful temperament, self-control, patience, forgiveness, purity, restraint of passions, intelligence, knowledge, truthfulness and forbearance—are the ten true emblems of religion.



## 3.

वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणाञ्च संयमः ।

अहिंसा गुरुसेवा च निःश्रेयसस्करं परम् ॥

Study of the Vedas, asceticism, knowledge, self-control, universal love, adoration of spiritual teachers and superiors, are for the real welfare of man.

## 4.

अद्वेषा निर्म्ममः प्रान्तः सत्यवादी जितेन्द्रियः ।

निर्मत्सरो निष्कपटः स्ववृत्तौ ब्राह्मणो भवेत् ॥

A Brahmin should be totally free from both malice and attachment, quiet and peaceful, truthful and self-controlled ; he should be without envy or duplicity and ever true to his own calling.

## 5.

सर्वहिंसानिवृत्ता ये नराः सर्वसहाश्च ये ।

सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिनः ॥

Those who are ever charitably disposed to all, who patiently bear all sorts of reverses and who give shelter to all men in distress, eventually go to heaven.

## 6.

सुखार्थाः सर्वभूतानां मताः सर्वप्रवृत्तयः ।

सुखं च न विना धर्मं तस्माद् धर्मपरो भवेत् ॥

The propensities of all living beings ultimately aim at happiness and that happiness is not obtainable without virtue, therefore be virtuous.

7.

युवैव धर्मशीलः स्यात् अनित्यं खलु जीवितम् ।  
 कीदृि जानाति कस्याद्य मृत्युकालो भविष्यति ॥

'Try to be religious in the very prime of youth for the human life is absolutely uncertain ; none can say who will die to-day.

8.

अनित्यानि शरीराणि विभवो नैव शाश्वतः ।  
 नित्यं सन्निहितो मृत्युः कर्त्तव्यो धर्मसञ्चयः ॥

Human body is not immortal nor is wealth eternal, death is always at our doors, so virtue must be acquired.

9.

एक एव सुहृद् धर्मः निधनेऽप्यमुयाति यः ।  
 शरीरेण समं नाशं सर्वमन्यद्वि गच्छति ॥

Virtue is the only true friend which follows man even after his death, everything else perishes with his body.

10.

श्रूयतां धर्मसर्वस्वं श्रुत्वा च हृदि धार्यताम् ।  
 आत्मनः प्रतिकूलानि न परेषां समाचरेत् ॥

Listen to the essential principles of all religions, and having heard bear them in mind ; never do to others as you would not be done by.

## 11.

क्षमया दयया प्रेम्ना सुवृत्तेनार्जवेन च ।

वशीकुर्यात् जगत् सर्वं विनयेन च सेवया ॥

Dominate over the whole world by forgiveness, kindness, charity, veracity, simplicity and good service.

## 12

शान्तितुल्यं तपो नास्ति न सन्तोषात् परं सुखं ।

न दृष्टायाः परो व्याधिर्न च धर्मो दयासमः ॥

There is no asceticism like temperance, no happiness like contentment, no disease like avarice, and no religion like charity or universal love.

## 13.

न प्रहृष्यति सम्मानेनावमानेन कुप्यति ।

न क्रुद्धः परुषं ब्रूयादेतत् साधोस्तु लक्षणम् ॥

He is a true saint who is neither delighted with honour nor is offended with an insult, and who never utters a harsh word in anger.

## 14.

साधूनां दर्शनं पुण्यं तीर्थभूता हि साधवः ।

तीर्थं फलति कालेन सद्यः साधुसमागमः ॥

The very sight of the virtuous men is purifying, they are as it were the holy places themselves or even more, for, pilgrimage to a holy place bears fruit in time, but the sacred visit to the virtuous men fructifies then and there.

15.

जगन्मगलघातुल्यं वीक्ष्येदं क्षणभङ्गुरं ।

सुजनैः सङ्गतं कुर्याद्दुर्माय च सुखाय च ॥

Considering the world as unreal and transitory as the mirrage, resort to the company of good men both for virtue and happiness.

16.

परोपकरणं येषां जागर्त्ति हृदये मताम् ।

नश्यन्ति विपदस्तेषां रुम्यदः स्युः पदे पदे ॥

The virtuous men who are always awake to do good to others are never liable to danger, prosperity awaits them on all sides.

17.

ये प्रियाणि प्रभाषन्ते प्रयच्छन्ति च सत्कृतिम् ।

श्रीमन्तोऽनिन्द्यचरिता देवास्ते नरविग्रहाः ॥

They are truly gods in human shape who speak sweet and gentle words to all, who pay respect to them to whom it is due, who thrive well in all the departments of life and who bear a spotless character.

18.

शमं नयति यः क्रुद्धान् सर्वान् नुरमत्सरी ।

भीताश्वासनहृत् साधुः स्वर्गस्तस्याल्पकं फलम् ॥

For him Paradise would be an insignificant trifle who can soften down the fury of the enraged persons, who is friendly to all and is happy in the well-being of

others, who removes the fear of the frightened by soothing words of encouragement, and who lives a pure and holy life.

19.

हिमांशुमाली न तथा न चोत्फुल्लोत्पलं सरः ।  
आनन्दयति चेतांसि यथा सज्जनचेष्टितम् ॥

Neither the sweet and cool light of the moon nor the lake fragrant with blooming lotuses delights the human mind so much as the gentle behaviour of the really good men.

20.

पापेऽप्यपापः परुषेऽप्यभिक्ते प्रियाणि यः ।  
मैत्री द्रवान्तःकरणस्तस्य सुक्तिः करे स्थिता ॥

Salvation is always within his grasp who is virtuously disposed even to the most atrocious villain and returns a sweet and gentle reply for a harsh reproach and whose heart is molten with universal love.

21.

अधर्मप्रभवश्चैव दुःखयोगं शरीरिणाम् ।  
धर्मार्थप्रभवश्चैव सुखसंयोगमक्षयम् ॥

All human afflictions are mere consequences of sins and the consequence of virtuous actions is eternal bliss.

22.

मनस्तापं न कुर्वीत आपदं प्राप्य मानवः ।  
समबुद्धिः प्रसन्नात्मा सुखदुःखे समो भवेत् ॥

Man should not mourn when a danger befalls him ,  
he should ever remain indifferent to whatsoever comes  
to his lot—contented alike with pleasure and pain.

23.

सुखस्यान्तरं दुःखम् दुःखस्यान्तरं सुखम् ।

सुखं दुःखं मनुष्याणां चक्रवत् परिवर्तते ॥

Pleasure is invariably followed by pain, and pain  
by pleasure ; they always come to man in rotation one  
after another.

24.

प्रियं तथ्यञ्च पथ्यञ्च वदेद्वर्त्मार्थमेव च ।

अशब्देयमसम्भयञ्च परोक्षं कटुं चोत्सृजेत् ॥

Speak sweet true and useful words for the sake of  
virtue ; avoid unreliable, obscene and scandalous words.

25.

पारुष्यमनृतञ्चैव पैशुन्यञ्चापि सर्व्वशः ।

असम्बद्धप्रलापञ्च वाङ्मयं स्याच्चतुर्व्विधम् ॥

Rudeness, falsehood, vileness and inconsistency— are  
the four kinds of sin in speech.

26.

तृष्णां द्वित्वि भज क्षमां जहि मदं पापे रतिं मा कृथाः

सत्यं ब्रह्मनुयाहि साधुपदवीं सेवस्व विद्वज्जनान् ।

मान्यान् मानय दिदिविष्यनुनय प्रच्छादय स्वान् गुणान्

कीर्त्तिं पालय दुःखिते कुरुदयामेतत् सतां चेष्टितम् ॥

Lop off all desires, practise forbearance, shake off pride, check the tendency to sin, speak the truth, follow the footsteps of saints, enjoy the company of sages, honour them to whom honour is due, be courteous even to thy enemy, speak not of thy own virtues, carefully establish and preserve good reputation and show kindness towards men in distress—these are what the really good men do.

27.

न हि सत्यात् परो धर्मः न पापममृतात् परं ।

तस्मात् सर्वात्मना मर्त्यः सत्यमेकं समाश्रयेत् ॥

There is no higher virtue than truth nor a greater crime than falsehood, therefore all mortals should, with heart and soul, abide by truth alone.

28.

सत्यहीना वृथा पूजा सत्यहीनो वृथा जपः ।

सत्यहीनं तपो व्यर्थमश्वरे वपनं यथा ॥

Without truth all worship, prayer and religious asceticism are fruitless like the seeds sown in a sandy soil.

29.

सत्यरूपं परं ब्रह्म सत्यं हि परमं तपः ।

सत्यमूलाः क्रियाः सर्वाः सत्यात् परतरो न हि ॥

• The truest manifestation of God is Truth : Truth is the greatest of all religious austerities and upon it are

based all the activities of the world : there is nothing higher than truth.

30.

सत्यमेवेश्वरो लोके सत्ये धर्मः प्रतिष्ठितः ।

सत्यमूलानि सर्वाणि सत्यान्नास्ति परं पदम् ॥

Truth is the Lord of the universe, all religion is based upon truth and it is the primary cause of all things : there is no situation higher than truth.

31.

यस्य सत्यञ्च शौचञ्च तस्य स्वर्गो न दुर्लभः ।

सत्यं हि वचनं यस्य सोऽश्वमेधादिप्रियते ॥

Heaven is not dear for him who is truthful and pure in mind ; a truthful man is far superior to one who has performed an *ashwamedha* or horse sacrifice.

32.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा ह्यणवन्मैव भूय एवाभिवर्द्धते ॥

Our desires are never satisfied with the actual enjoyment of their objects, they are thereby all the more augmented like the fire with the sprinkling of oil .

33.

अत्वा स्रष्टा च दृष्टा च मुक्ता प्रात्वा च यो नरः ।

न हृष्यति म्लायति वा स विज्ञेयो जितेन्द्रियः ॥

Know him to be a self-controlled man who is neither pleasantly or painfully affected by coming in actual



contact with the objects of enjoyment by his senses of hearing, touch, sight, taste and smell.

34.

काम क्रोधो मदो मोहो लोभो मात्सर्यमेव च ।

षड्वर्गमुत्सृजेदेनमस्मिंस्थितौ सुखी भवेत् ॥

Avoid the six imperfections of lust, anger, pride, ignorance, avarice and envy ; by avoiding all these a man becomes happy.

35.

क्षमा वशीकृतिर्लोके क्षमया किं न सिध्यति ।

शान्तिखड्गः करेः यस्य किं करिष्यति दुर्जनः ॥

Forgiveness conquers all the world ; there is nothing impracticable by this virtue : what harm can the wicked men do to him who is ever armed with the sword of forgiveness to defend himself.

36.

अङ्गिर्वा भस्मना वापि मलानामपक्वणम् ।

देहशुद्धिर्भवेद् येन वह्निःशौचं तदुच्यते ॥

Water or ashes or whatever cleanse only the physical impurities are called the means of external purification.

37.

सत्त्वं शौचं तपः शौचं शौचमिन्द्रियनिग्रहः ।

सर्वभूते दया शौचं जलशौचञ्च पञ्चमम् ॥

Truthfulness is purity, religious asceticism is purity, self control is purity and universal love is purity ; purification by water is the fifth i.e. the last in importance.

38.

आत्मानदी संयमपूरयतीर्था  
सत्योदका शीलतटा दयोर्मिः ।  
तत्राभिवेकं कुरु पाण्डुपुत्र  
न वारिणा शुध्यति चान्तरात्मा ॥

O Son of Pandu ! bathe in the river of your own inner self whose sacred stairs are paved with self-control, whose water is truthfulness, whose banks are modesty and good nature and whose waves are the feelings of universal sympathy ; the soul is not purified by water.

39.

देवदिजगुरुप्राज्ञपूजनं शौचमाच्च वं ।  
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥

Worship of gods, Brahmins, superiors and wise men, purity, simplicity, chastity and universal love are called physical asceticism.

40.

अनुद्देशकरं वाक्यं सत्यं प्रियहितञ्च यत् ।  
स्वाध्यायाभ्यसनञ्चैव वाङ्मयं तप उच्यते ॥

True, sweet and useful words which do not wound another's feelings or cause anxiety, and the recitation of the Vedas are called verbal asceticism.

41.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥

Nobleness and contentment of mind, peacefulness of temperament and amiability, taciturnity, self-control, and purity of thoughts are called mental ascetism.

42.

आदित्यचन्द्रावनिलोऽनलश्च

दीर्घमिरापो हृदयं यमश्च ।

अहश्च रात्रिश्च उभे च सन्धे

धर्मश्च जानाति नरस्य वृत्तम् ॥

The sun, the moon, air, fire, space, earth, water (i.e. the five primary elements), his own conscience, Yama (the God of death or Time), day, night, the dawn, the dusk, and Dharma (the Judge of all actions) —all these watch and know the movements of man.

43.

कृत्वा पापं हि सन्तप्य तस्मात् पापात् प्रमुच्यते ।

नैव कुर्यात् पुनरिति निवृत्त्या पूयते तु सः ॥

A man can escape the remote effects of a sin if he sincerely repents for having committed it and can only have absolution by a firm determination not to repeat it in his life.

44.

अज्ञानाद् यदि वा मोहात् कृत्वा कर्म विगर्हितं ।

तस्मादिमुक्तिमन्विच्छन् द्वितीयं न समाचरेत् ॥

He, who is desirous of getting rid of the consequences of a sin committed by him either through mistake or ignorance, should determine not to do it again.

45.

अनित्यं यौवनं रूपं जीवितम् द्रव्यसञ्चयः ।

ऐश्वर्यं प्रियसंवासो मुह्येत्तत्र न पण्डितः ॥

Youth, beauty, life, acquisition of property, wealth, friendship—are all transitory ; therefore a wise man bears no special fondness for any of them, he is indifferent to all these.

46.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिं धीरस्तत्र न मुह्यति ॥

As a man in this body successively passes through the different stages of boyhood, youth and old age, so does the soul assume one body after another : therefore a man of settled mind is not moved by death.

47.

वामांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि

तथा शरीराणि विहाय जीर्णा—

न्यानि संयाति नवानि देही ॥

As a man puts on a new and different dress forsaking the one which is old, so does the soul assume a different and new body leaving the old one.

48.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्यं यं न त्वं प्रोचितुमर्हसि ॥

One who is born must die and the dead must be born again, therefore you should not lament for what is inevitable.

49.

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।  
कालमेव प्रतीक्षेत निर्द्वेषं भूत्यको यथा ॥

Neither welcome death nor life but wait for your time just as a servant waits for his master's orders.

50.

वाताभ्रविभ्रममिदं वसुधाधिपत्यम्  
आपातमात्ममधुराः विषयोपभोगाः ।  
प्राणास्तृणायजलबिन्दुसमाः नराणाम्  
धर्मः सखा परमहो परलोकयाने ॥

All the worldly possessions of man are fleeting like the clouds scattered by the wind, all his sensual enjoyments are but temporarily sweet, and his life is unsettled like a drop of water on the tip of grass ; virtue only is his constant friend which accompanies him in his pilgrimage to the next world.

